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Maid

Maid is the generic term for blondes and brunettes.

The term "woman" is unknown in The Motherland for the evident reason that a "woman" is a member of one of two sexes, the other of which is "man". Aristasians are intemorphs, having two feminine sexes, *chelanic* and *melinic*, known colloquially as "blonde" and "brunette".

The Meaning of the Word

The word "maid" (earlier "may") signifies primarily the power of choice, being cognate with the modal auxiliary verb "may" (as in "this may happen") which expresses possibility or, by extension, permission.

The past form of "may" is "might" which can also mean "power". The two meanings are closely connected, for a thing that may happen, clearly has the power to happen. Thus, to take a different word-group, our words "potential" (possibility) and "potency" (power) are closely derived from the same Latin root.

"Maid" is thus defined as "she who has the power of choice". In late-Telluria, various attempts have been made to define generic "man" in terms of "his" supposed animal origin (the thinking animal, the speaking animal, the tool-making animal etc.) Each definition tries to single out the central characteristic that distinguishes man from other creatures. In Aristasia the definition of "maid" as "she who has the power of choice" is fundamental to Aristasian thought.

The reason for this is that maid is the Axial Being. If we take the symbol of the cross to represent the cosmos, the horizontal bar represents a plain of being, such as our world, while the vertical beam represents the World-Axis which connects this world to other planes of being and ultimately to the Solar Spirit. Maid exists in this particular material world - in other words she is on the horizontal bar - but unlike other creatures of this world, be they animals or elementals, she is on the Axis. Thus she has the power to choose. She may choose to rise above her earthly nature as a saint or a

contemplative, or to sink below it as a degraded person. No animal can either rise above¤ or fall below its animal nature.

Thus what *defines* maid is her Axial nature. He other qualities, such as her intelligence, her power of speech and her ability to fashion tools are all functions, or consequences, of her Axiality. Maid as the Axial being mediates between the Spirit on the one had and the world on the other. It is for this reason that maid is termed "lunar", because, like the moon, she mediates between the light of the Spirit and the darkness of the material world.

Thus the nature of maid is always to some extent "priestly". It is also regal, which is why maid is sometimes termed "the Princess Regent" - she who rules the world in the Name of - and as the surrogate of - Dea.

¤(Some would argue that animals can under certain circumstances transcend their animal nature, but this would always be owing to their association with maid. It is of course true that animals embody Celestial prototypes and symbols, but this does not confer upon them a power of choice. Quite the reverse: unlike maid, their nature compels them to "live up" to their symbolism.)

Maid in Filianic Thealogy

Filianic Thealogy employs the formula “God became maid that maid might come to God”. This does not imply a physical "incarnation" (Axiality, not physicality being the defining characteristic of maid), but indicates that Dea took on an Axial role, situated between earth and Heaven, like maid herself. Thus, by definition, she *is* maid.

According to this Thealogy, God gave birth to the Daughter Who was Herself, thus by an apparent paradox, or Divine Mystery, separating Herself from Herself.

In taking on the form of maid, the Daughter is endowed with the Power of Choice. In Her Taking on of Fate, She exercises that Power of Choice to do what is unnatural to a mortal being, thereby transcending Her (adopted) mortal nature.

The Daughter exercises both the Priestly and the Regal nature of Maid to their highest and fullest degree. Hence Her three titles:

* Princess of the World

* Priestess of the World

* Queen of Heaven

The first two, as is clear from the section above, are inherent in the nature of maid herself, though exercised in their fullness only by the Divine Maid. The last title, Queen of

Heaven, is bestowed on the Daughter only after Her Exaltation (commemorated in the Feast of the Exaltation of the Queen of Heaven which is held on the cross-quarter day between Easter and Rosa Mundi, on the 1st of May/4th of Maia - we may note that the name of the month May/Maia is also related to the word "maid") when She formally transcends (without losing) her maidenly quality.

"Maid" and "Maiden" in Daily Use

Maid is used both for individual maids and for maid in general, so: "Let every maid rally to the defence of the Empire", "Maid is not an evolved animal but a fallen angel" "Maid is the only creature on Earth that uses language."

Maid is also sometimes used to mean a servant. The two uses of the word are not ambiguous or even really separate. One refers to "My maid Mary" in exactly the way that, in Telluria, Wooster refers to "My man Jeeves." A maid in this sense is distinguished by the fact that she *is* only a maid, rather than a lady (though she may be a 'lady's lady').

The term "maid" is used in preference to "woman" in Aristasia-in-Telluria, since committed Aristasians-in-Telluria are regarded as "honorary intemorphs". Thus, the blonde who, asked if she were a lesbian, replied "no, I am a heterosexual Aristasian blonde" is regarding herself not as a *woman*, but as an Aristasian *maid*.

Maiden is sometimes used for an individual maid without any particular implication that she is young or unmarried, as in: "Let every maiden read for herself what I have written". This is regarded as a dignified or Old Aristasian usage.

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